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The NORTH-CAROLINA MAGAZINE: OR, UNIVERSAL INTELLIGENCER.

From FRIDAY JUNE 29, to FRIDAY JULY 6, 1764.

——Hard Steel succeeded then,
And stubborn as the Metal were the Men:
Truth, Modesty and Shame the World forsook;
Fraud, Avarice and Force their Places took.
Dryden.

AS *Ovid*, almost two thousand Years ago, took it into his Head to divide the Duration of the World into four successive Ages, distinguished by the Name of *Gold*, *Silver*, *Brass* and *Iron*, the Learned seem to have taken his Poetical Flights for Gospel, and fondly presume that the Age of *Iron* has lasted ever since.

But, were we to leave the Fables at School, where we found it, and examine the Matter of Fact, I fancy we should soon discover Reason to alter our Opinions, and conclude that Time has undergone as remarkable Changes since the Days of that Poet, as ever it had done before: Even he himself, had he had his Wits about him, might have perceiv'd that an Age of *Flint* began to take Place from the first Disputes about the *Agrarian Law*; that, almost, all Sense of Humanity was lost in the Civil Wars of *Marius* and *Sylla*; that before it was possible for Mens Hearts to soften again, the great Contest between *Pompey* and *Cæsar* broke out; which, with very little Intermission, was continued down to the Death of *Antony*; and, however tender he might find the Breast of *Julia*, he had abundant Reason to be convinced that *Augustus*, her Father, was a true Son of *Deucalion* and *Pyrrha*; or, as *Shakespear* has it, *a very Pebble*, that neither *Tully*'s irresistible Oratory, nor his own inchanting Numbers could mollify.

Nobody, I presume, will venture to assert, that Mankind had less of the *Quarry* in their Composition, during the Reigns of those most sacred and excellent Princes, the Successors of *Octavius*, down to *Constantine*; or that, even then, the *Christian Religion* had taken away their *Hearts of Stone*, as the Scripture expresses it, *and given them a Heart of Flesh*. Witness the long and bloody Wars between the *Orthodox* and *Arians*, and the innumerable Prosecutions and Massacres that attended Victory on either Side; witness the expensive and destructive, though ridiculous, Expeditions to the *Holy Land*; and witness the astonishing Quarrels between the Emperors and Popes for the Right of *Investitures*; in which so many Millions perish'd, that the Church might be rich and great.

But, this great Point carried, the dreadful Blade of *Religion*, for a while, was sheath'd; and, as Monks gave the Law to Princes, 'tis no Wonder that the Times wore a new Face, and from *Adamant* turn'd to *Lead*: Weight of Course they had, but 'twas like that of Sleep, which oppresses the whole Body, and renders every Faculty useless.—Then it was that Dulness first dozed, and to be eminently stupid was the first Qualification for Preferment: The very Name of Wit was forgot, and, if by Accident, any little Spark gleam'd through the substantial Darkness which surrounded it, as if by Instinct, 'twas treated as a common Enemy, and extinguish'd without Mercy.—In short, during this whole insipid Interval, an universal Numbness and Lethargy seem'd to have seiz'd on all Mankind; the Prince slumber'd on the Throne, his Nobles snor'd at his Feet,

Feet, the Head never once dreampt of Day-Light, and the whole Load of Eccleſiaſtick Droſs was pour'dout upon them to preſs them down to the Centre.

But at laſt, *Beccace* and others in *Italy*, and our own *Wickliff* and *Chaucer*, a little uneaſy with their Burthen, began to rouze firſt themſelves, and then their Country; to them ſucceeded *John Huſs*, and *Jerom* of *Prague*; *Erſmus*, *Luther*, *Calvin*, Father *Paul*, the great *Bacon*, and ſeveral other brave and free Spirits, who purified the Ages they lived in, improv'd them to a nobler Temper, ſeparated the Droſs, and brought every Particle to the Teſt of Truth and Common Senſe.

Should it be aſk'd then of what Metal or Conſiſtence we are at preſent, through the Benefit of their generous Labours? To anſwer freely, of no one Metal purely and ſimply, but of as many as *Nebuchadnezzar* dreamp't his Image was compos'd of; a very little Silver, leſs Gold; much Iron; more lead; ſome Stone, and ſome Clay: But all gilded, all ſhining, like the Equeſtrian Statue in *Groſvenor Square*; the *Golden Age* itſelf had ſcarce a fairer Outſide, nor that of *Flint* leſs of Bowels within: In a Word, we are upon the Whole, no better than *Pinchbeck*; and, however ſpecious to the Eye, can abide no Teſt, nor boaſt ourſelves to have any intrinſick Value.

To make this appear yet plainer, and that, according to the Proverb, *All is not Gold that glitters*, there is not any one Virtue or Accompliſhment to be nam'd that we have not a Thouſand Pretenders to; and yet 'tis Odds if One in a Thouſand can make their Pretenſions good.—Go to the Courtier, he that ſolicits, or he that enjoys Preferment, and he'll talk of Loyalty, and rail at Diſaffection from Morning till Night, proteſt his whole Soul to be devoted to his Maſter's Intereſt, and that he would gladly lay down his Life in his Defence: But convince him in the Middle of his Ardour that he is juſt diſgrac'd, that his Penſion is ſtopp'd, or that even his Enemy has got the Start of him in the Royal Favour, his Zeal will drop like a Peacock's Tail; nay, 'tis well if he does not inſtantly turn the Tables, complain that Merit is ſlighted, and join with the Diſcontented to rail at the Times.—On the other Hand, go to the Patriot, he that ſpeeches it loudeſt in Defence of Public Spirit, in Arraignment of Corruption, and ſeems moſt tenderly concern'd for the Calamities of his Country; tell him he is wanted at Court, that a knotty Point has puzzled the whole Council, and that the S——n himſelf has referr'd the Deciſion to his Sentence without Appeal; tell him this, and ſee if his Vanity will not get the better of his Virtue, if he does not order his Chariot immediately to the Door, and drive as faſt as *Jehu* to a Kingdom, to give his Opinion; not according to the Neceſſity of the Caſe, but the Humour he is already reſolv'd to oblige, at the Expence of his own Honour, and the public Good!—Go to the Man who profeſſes himſelf moſt a Friend, or moſt a Lover; try him to the Quick; if he is conſtant in one Character, or diſintereſted in the other; if Demands upon his Fortune will not weary him, or Succeſs with his Miſtreſs cloy him! Go to the Man of Trade, who ſwears by his Credit, and affects to found his Honeſty on his Conſcience; go truſt him to make his own Bargain, and leave your own Intereſt wholly at his Mercy.—Go to your Attorney, and employ him againſt a Man twice as litigious, and as over-reaching as yourſelf; let him into the Strength and Weakneſſes of your Cauſe, and treat him as if Knavery was inconſiſtent with his Profeſſion.—Go to the Bigot, I ſhould ſay *Methodiſt*, who would have you believe his *Converſation is in Heaven*; who hurries from Mid-Change to go to Prayers; who leaves his Dinner and Company abruptly, to go to Prayers; and who even diſturbs his Wife at Midnight—to go to Prayers.—Go to the Salamander Coquet, who ſtands all Trials, to have it underſtood ſhe is above all Temptation.—Go to the antiquated Prude, who plumes herſelf on her Virginity; the notable Wife, who makes her Yoke Fellow a Martyr to her Huſband only in Compaſſion to her Children.—In ſhort, go through the World, City, Town, or Country, Church, Court, Bar, and Exchange, is not *Pinchbeck* to be found every where?—In one Word, have not we *Pinchbeck* Players, *Pinchbeck* Orators, *Pinchbeck* Apoſtles, *Pinchbeck* Phyſicians, *Pinchbeck* Poets, *Pinchbeck* Politicians, *Pinchbeck* B——s, and all but *Pinchbeck* K——? To be quite impartial, I don't know but what I myſelf am of the ſame Hypocritical Mixture, and caſt in pretty much the ſame Mould: Sometimes I perceive, I want Colour, ſometimes Weight, always Purity; often afraid of the Touch Stone, but never of the Fire; as hoping by what I loſe in Quantity, I ſhall improve in Value:

And

And having dealt thus freely with myself, I hope no one will be offended, if, with Submiſſion to *Ovid*, I venture to call this the *Pinchbeck Age*.

The ROMAN HISTORY, *Continued from Page* 26.

AFTER this great Victory he returned to *Rome*, where he followed *Sylla*'s Example, and made himſelf *Perpetual Dictator*; than which nothing could be more incompatible with the Conſtitution of the *Romans*, who never choſe a Dictator, but upon ſome ſudden Emergency; and always obliged him to abdicate his Office, as ſoon as the Situation of Affairs no longer required a Commander inveſted with ſuch abſolute Power. *Brutus* and *Caſſius*, at the Head of a Conſpiracy, made a bold Struggle for the Recovery of their Country's Freedom, by ſtabbing *Cæſar* in the Senate-Houſe. But their ill timed Zeal was thrown away upon a degenerate Race of Vaſſals, who were unwilling, and therefore unworthy to be free. Slavery to ſuch Spirits was abſolutely neceſſary; and this Attempt was made by the miſtaken *Brutus* in an improper Age, and among *Romans*, who in nothing but the Name reſembled thoſe, who lived 465 Yers before; when very different Succeſs attended the like heroic Patriotiſm of the former *Brutus*, his Anceſtor, in the Abrogation of Regal Power. The Senate indeed after *Cæſar*'s Death aboliſhed the Cuſtom of making a Dictator; but *Rome* never after recovered her Liberty.

For *Mark Anthony* being look'd on as an Enemy by the Senate for his turbulent, factious and inſolent Behaviour, tho' *Cicero* could not perſuade them to judge him a Rebel in Form, *Octavius*, *Cæſar*'s Heir and Son by Adoption, was ſent as Prætor with the two Conſuls, *Penſa* and *Hirtius*, at the Head of a powerful Army, to reduce him to Obedience. *Anthony* was at length put to Flight; but one of the Conſuls being ſlain in the Battle, and the other dying ſoon after, the Command of the Army remained in the Hands of *Octavius Cæſar*, who was made Conſul when he was but 20 Years old; though the ordinary Cuſtom required the Age of the Candidates for that Office to be 42 Years. Through the Mediation of *Lepidus*, *Octavius* was reconciled to *Anthony*; and theſe Three compoſed a Triumvirate fatal to the Liberty of *Rome*, and the Lives of her principal Citizens. For each Triumvir made a Point of ſacrificing his neareſt Relations in Complaiſance to his Collegues. *Cicero* was in the Number of the Proſcribed, and was murthered in the 64th Year of his Age: His Head and right Hand were cut off and ſtuck up to public View on the Roſtrum, by *Anthony*'s Orders, as a Revenge for thoſe poignant Speeches made againſt him by the incomparable Orator. *Octavius* and *Anthony* marched their Forces into *Macedonia* againſt *Brutus* and *Caſſius*, to revenge the Death of *Cæſar*; a Place of the ſame Name, but not the ſame Place, where *Pompey* had been ruin'd (as *Florus* erroneouſly aſſerts) was the Scene of Action. And tho' neither *Anthony* nor *Octavius* was in the Battle themſelves, yet their Parties remained Maſters of the Field. For the Wing where *Caſſius* commanded being put into Diſorder, he commanded one of his Officers to kill him, through a miſtaken Opinion that *Brutus* likewiſe was worſted. His Death ſo diſpirited the whole Army, that the Advantage *Brutus* had gained was in a few Days overthrown; and their Forces were routed, and *Brutus*, imitating the Example of *Caſſius*, died by the Hands of one of his Attendants.

After this, *Sextus Pompeius*, one of *Pompey*'s Sons, who had eſcaped from the Battle at *Munda*, had ſeveral Engagements, with various Succeſs, both by Sea and Land, with *Octavius* and his Party; but was at laſt vanquiſhed in a Sea fight, and obliged to fly with two or three Ships into *Aſia*, and was afterwards murthered at *Miletum*. *Anthony*, who had obtained the Province of *Aſia*, received a total Overthrow from the *Parthians*. From thence he fled into *Egypt*; and having divorced *Octavius Cæſar*'s Siſter, his former Wife, married *Cleopatra*, as if he deſigned to reign as King of *Egypt*. But *Octavius* reſenting the Affront, overcame *Anthony* in a Sea-fight at *Actium*; whence he fled back to *Egypt*, where he and *Cleopatra* died by their own Hands; and *Egypt* became a Province to the *Romans*.

Octavius now remained ſole Lord of *Rome* and her Dominions, which he governed under the Title of *Prince*. For he had before ſo cruſhed *Lepidus* and his Faction in *Sicily*, that he obliged him to reſign his Share of the Government, and be contented with Leave to live. He greatly inlarged the *Roman* Domi-

nions,

nious, and shut the brazen Gates on each Side the Temple of *Janus*; which was the Sign of the *Romans* enjoying universal Peace, and had never been done but once before, since the Reign of *Numa*, who built that Temple. Of all the Titles given him by the Senate, that of *Augustus* was thought the most sacred; a Name adopted afterwards by all the succeeding Emperors. He died at *Nola* in the forty-fourth Year of his Reign, which took its Commencement from the Sea-fight at *Actium* mentioned above.

Tiberius, his Son by Adoption, and Successor (in whose Time our Saviour was crucified) did not perform many great Actions, when he was Emperor; though before his Accession to that Dignity, he had often signalized both his Conduct and Courage. At the Beginning of his Reign he behaved with great Moderation and Equity: But afterwards leaving the City he retired into *Caprea*, a little Island near *Campania*, where he indulged his most monstrous Lusts, and perpetrated every kind of Cruelty. His Custom was to invite to his Court the Kings of such Nations, as he suspected of Disaffection; and when he had them in his Power, never to let them return to their Kingdoms. Among these was the King of *Cappadocia*, whom he detained, and reduced his Kingdom into a *Roman* Province.

At his Demise the Imperial Purple was given to *Caligula*, on account of the admirable Virtues of his Father *Germanicus*, whom *Augustus* had obliged *Tiberius* to adopt; though *Tiberius* so hated him for his Popularity, that it was commonly thought, he effected his Death by Poison. *Caligula* was more like his adoptive Grandfather, than his Natural Father; running such intolerable lengths of Cruelty, that he soon became as odious as his Predecessor. He undertook one Mock-Expedition against the *Germans*; for which he ordered himself a Triumph, tho' he had hardly seen the Enemy. He was murthered at last in his Palace, and was succeeded by *Claudius*, a Prince of a middle Character; who was rather culpable for *permitting* Injustice than *doing* it. In short, *Claudius* was so stupid, that he neither excelled much in Virtue nor Vice. He was the first after *Julius Cæsar*, that invaded our Island, first by *Plautus* his *Consular Legate*, who so harassed and distressed the *Britons*, that the Emperor, a few Days after his landing on the Island, made himself Master of great Part of it without much Opposition; for which he acted a pompous Triumph, as if himself had conquered by Arms, what was only surrendered through Terror and Dissentions among the Natives. It is agreed on by all Historians, that his Death was effected by Poison, but by whom and in what Manner, is undecided.

Claudius however, was an excellent Emperor, if compared with his Successor *Nero*; who at first, indeed, set out in the Character of a great Reformer; nor are there wanting in his Life several Instances of many Civil Virtues, particularly Munificence, which he persevered in to the End, or rather increased it to Prodigality. The two Vices to which he had an utter Aversion, were Stinginess and Hypocrisy. To avoid the former he became profuse; and to discountenance the latter, he gloried in his Crimes; and always pardoned, and even caressed those, who confessed their Wickedness, from a Principle he had imbibed, that there was no such thing as Chastity among Men, only some had a Talent of hiding their vicious Thoughts under the Cloak of Sanctity. But the Sequel of his Reign was little else than a Series of complicated Evils both to *Christians* and *Pagans*. To the former of these he was a bitter Enemy, as we are told by great Numbers of Authors. *Suetonius*, in his Life of *Nero*, expresses himself thus: *Very severe Torturers were inflicted on the Christians, a Set of Men of a new and mischievous Superstition.* In his Time the *Britons* rebelled, and the *Romans* suffered the Loss of near 70000 Citizens and Allies. At last he wantoned with Power, threw off all Care of Government, and devoted himself wholly to libidinous Pleasures and theatrical Performances, in which he sung and acted his Parts among common Stage Players; till the State being no longer able to bear a Prince abandoned to Luxury, Lust, and Cruelty, another Rebellion was raised against him nearer Home. The Senate judged him an Enemy, und demanded him for Punishment. Upon which he fled secretly out of the City to a little Country-house of *Sporus* his Freedman, about four Miles from *Rome*; where after much Whining and Lamentation, he dispatched himself, being assisted in the Deed by one of his Attendants.

(To be continued.)

The

DIVINITY.

The Sufferings and Death of our Saviour, and his offering himself a Sacrifice for Sin, are foretold and manifested in the Writings of Moses, in the Prophets, *and in the* Psalms; *the first Prophecy upon the Subject, and indeed the first that was given to Man, is that in the Third Chapter of* Genesis, *and 15th Verse*; And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel. *As this dark Prophecy has been differently understood by several of the Sons of* Adam, *we beg Leave to lay before our Readers, the Bishop of* Salisbury's *most admirable Discourse, of the* Use *and* Intent *of Prophecy in the several Ages of the World.* Disc. III. p. 57.

LET us consider the History of *Moses*, as we should do any other antient *Eastern* History of the like Antiquity; Suppose, for Instance, that this Account of the Fall had been preserved to us out of *Sanchoniatho*'s *Phœnician* History; we should, in that Case, be at a Loss perhaps to account for every Manner of *Representation*, for every *Figure* and *Expression* in the Story; but we should soon agree that all those Difficulties were imputable to the *Manners* and *Customs* of his *Age* and *Country*; and should shew more Respect to so *venerable* a Piece of *Antiquity*, than to charge it with Want of *Sense*, because we did not understand every minute Circumstance: We should likewise agree that there were evidently *four Persons* concerned in the Story; the *Man*, the *Woman*, the *Person* represented by the *Serpent*, and *God*. Disagree we could not about their several Parts. The *Serpent* is evidently the *Tempter*; the *Man* and *Woman* are the *Offenders*; *God* the *Judge* of all three. The Punishments inflicted on the *Man* and *Woman* have no Obscurity in them; and as to the *Serpent*'s Sentence, we should think it reasonable to give it such a Sense as the whole Series of the Story requires.

'Tis no unreasonable Thing surely to demand the same Equity of you in interpreting the Sense of *Moses*, as you would certainly use towards any other ancient Writer. And if the same Equity be allow'd, this *plain Fact* undeniably arises from the History; That Man was tempted to Disobedience, and did disobey, and forfeited all Title to Happiness, and to Life itself; That God judged *him*, and the *Deceiver* likewise under the *Form* of a *Serpent*. We require no more; and will proceed upon this Fact to consider this Prophecy before us.

The Prophecy is Part of the Sentence passed upon the Deceiver: The Words are these; *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; It shall bruise thy Head, and thou shalt bruise his Heel*; Gen. iii. 15. Christian Writers apply this to our blessed Saviour, emphatically stiled here *the Seed of the Woman*, and who came in the Fulness of Time to *bruise the Serpent's Head*, by destroying the Works of the Devil, and restoring those to the Liberty of the Sons of God, who were held under the Bondage and Captivity of Sin. You'll say, What unreasonable Liberty of Interpretation is this? Tell us by what Rules of Language *the Seed of the Woman* is made to denote *one* particular *Person*, and by what Art you discover the Mystery of *Christ*'s miraculous Conception and Birth in this common Expression? Tell us likewise, how bruising the Serpent's Head comes to signify the destroying the Power of Sin, and the Redemption of Mankind by *Christ*? 'Tis no Wonder to hear such Questions, from those who look no farther than to the third Chapter of *Genesis*, to see the Ground of the Christian Application. As the Prophecy stands *there*, nothing appears to point out this particular Meaning; much less to confine this Prophecy to it. But of this hereafter. Let us for the present lay a-side all our own Notions, and go back to the State and Condition of Things, as they were at the Time of the Delivery of this Prophecy; and see (if haply we may discover it) what God intended to discover at that Time by this Prophecy, and what we may reasonably suppose our first Parents understood it to mean.

They were now in a State of Sin, standing before God to receive Sentence for their Disobedience, and Reason to expect a full Execution of the Penalty threatened, *In the Day thou eatest thereof thou shalt surely die*. But God came in Mercy as well as Judgment, purposing not only to punish, but to restore Man. The Judgment is awful and severe; the Woman is doom'd to Sorrow in Conception; the Man to Sorrow and Travail all the Days of his Life; the Ground is cursed for his Sake; and the End of the Judgment is, *Dust thou art*,

art, and to Dust thou shalt return. Had they been left thus, they might have continued in their Labour and Sorrow for their appointed Time, and at last returned to Dust, without any well-grounded Hope or Confidence in God: They must have looked upon themselves as rejected by their Maker, delivered up to Trouble and Sorrow in this World, and as having no Hope in any other. Upon this Foot, I concieve, there could have been no Religion left in the World; for a Sense of Religion without Hope, is a State of Phrenzy and Distraction, void of all Inducements to Love and Obedience, or any thing else that is Praiseworthy. If therefore God intended to preserve them as Objects of Mercy, it was absolutely necessary to communicate *so much Hope* to them, as might be a *rational Foundation* for their future Endeavours to reconcile themselves to him by a better Obedience. This seems to be the *primary* Intention of this first Divine Prophecy; and it was necessary to the State of the World, and the Condition of Religion, which could not possibly have been supported without the Communication of such Hopes. The Prophecy is excellently adapted to this Purpose, and manifestly conveyed such Hopes to our first Parents. For let us consider, in what Sense we may suppose them to understand the Prophecy. Now they must necessarily understand the Prophecy, either according to the literal Meaning of the Words, or according to such Meaning as the whole Circumstance of the Transaction, of which they are a Part, does require. If we suppose them to understand the Words literally, and that God meant them so to be understood, this Passage must appear ridiculous. Do but imagine that you see *God* coming to *judge* the *Offenders*; *Adam* and *Eve* before him in the *utmost Distress*; that you hear *God* inflicting *Pain*, and *Sorrow*, and *Misery*, and *Death* upon the first of Human Race; and that in the midst of all this Scene of Woe and great Calamity, you hear *God* foretelling with great *Solemnity* a *very trivial* Accident, that should sometimes happen in the World; That Serpents would be apt to bite Men by the Heels, and that Men would be apt to revenge themselves by striking them on the Head. What has *this Trifle* to do with the *Loss of Mankind*, with the *Corruption* of the *natural* and *moral* World, and the *Ruin* of all the *Glory* and *Happiness* of the Creation? Great Comfort it was to *Adam*, doubtless, after telling him that his Days should be short and full of Misery, and his End without Hope, to let him know that he should now and then knock a Snake on the Head, but not even that, without paying dear for his poor Victory, for the Snake should often bite him by the Heel. *Adam*, surely, could not understand the Prophecy in this Sense, tho' some of his Sons have so understood it; a plain Indication how much more some Men are concerned to maintain a literal Interpretation of Scripture, than they are to make it speak common Sense. Leaving this therefore as absolutely absurd and ridiculous, let us consider what Meaning the Circumstances of the Transaction do necessarily fix to the Words of this Prophecy. *Adam* tempted by his Wife, and she by the Serpent, had fallen from their Obedience, and were now in the Presence of God expecting Judgment. They knew full well at this Juncture, that their *Fall* was the *Victory* of the *Serpent*, whom by Experience they found to be an *Enemy* to *God* and to *Man*; to Man, whom he had *ruined* by seducing him to Sin; to God, the noblest Work of whose Creation he had defaced. It could not therefore but be some Comfort to them to hear the Serpent first condemned, and to see that, however he had prevailed against them, he had gained no Victory over their Maker, who was able to assert his own Honour, and to this great Author of Iniquity. By this Method of God's Proceeding they were secured from thinking that there was any evil Being equal to the Creator in Power and Dominion. An Opinion which gained Ground in Aftertimes thro' the Prevalency of Evil; and is, where it does prevail, destructive of all true Religion. The Condemnation therefore of the Serpent was the Maintenance of God's Supremacy; and that it was so understood, we have, if I mistake not, a very ancient Testimony in the Book of Job: *With God is Strength and Wisdom, the Deceived and the Deceiver are his*, i. e. equally subject to his Command, *Job.* xii. 16. The Belief of God's supreme Dominion, which is the Foundation of all Religion, being preserved, it was still necessary to give them such Hopes as might make them capable of Religion toward God. These Hopes they could not but conceive, when they heard from the Mouth of God that the Serpent's Victory was not a complete Victory over even themselves; that they and their Posterity should be enabled to contest his Empire; and tho' they were to suffer much in the

the Struggle, yet finally they ſhould prevail and bruiſe the Serpent's Head, and deliver themſelves from his Power and Dominion over them. What now could they conceive this Conqueſt over the Serpent to mean? Is it not natural to expect that we ſhall recover that by Victory, which we loſt by being defeated? They knew that the Enemy had ſubdued them by Sin; could they then conceive Hopes of Victory otherwiſe than by Righteouſneſs? They loſt thro' Sin the Happineſs of their Creation; could they expect leſs from the Return of Righteouſneſs than the Recovery of the Bleſſings forfeited? What elſe but this could they expect? For the certain Knowlege they had of their Loſs when the Serpent prevailed, could not but lead them to a clear Knowlege of what they ſhould regain by prevailing againſt the Serpent. The Language of this Prophecy is indeed in part Metaphorical, but 'tis a great Miſtake to think that all Metaphors are of uncertain Signification; for the Deſign and Scope of the Speaker, with the Circumſtances attending, create a fixed and determinate Senſe. Were it otherwiſe, there would be no Certainty in any Language; all Languages, the *Eaſtern* more eſpecially, abounding in Metaphors.

(*To be continued.*)

NEWS.

LONDON.

East-India House, April 4.

By the Company's Ship Royal George, which arrived at Spit-head from Bengal on the 1ſt inſt. the Court of Directors have received Letters from that Preſidency to the following Purport: That the Diſputes between the Company's Servants there, and the reigning Nabob Coſſim Aly Cawn, had been productive of ſuch Animoſities and Jealouſies on the Part of the latter, that it was judged highly neceſſary to uſe every Means to allay them. For this Purpoſe Meſſ. Amyatt and Hay, two Gentlemen of the Council, were deputed to wait upon the Nabob with Inſtructions to endeavour to adjuſt the Differences in an amicable Manner. They accordingly arrived at Mongheer, the Place of his Reſidence, on the 12th of May, and had many Conferences with him, in which he evidently ſhewed a great Averſeneſs to an Accommodation upon the Terms offered to him. About this Time a Supply of 500 ſtand of Arms, going to Patna, was ſtopped by the Nabob's Officers, and other acts of Hoſtility were committed; and Affairs being come to an Extremity, a War with Coſſim Aly was unavoidable. Meſſieurs Amyatt and Hay were recalled, and Meaſures were taken at the Preſidency, to carry it on in the moſt effectual Manner. Mr. Amyatt having taken Leave of the Nabob, the 24th of June, and received the uſual Paſſports, he ſet out in Boats for Calcutta, accompanied with Meſſ. Amphlet, Wallaſton and Hutchinſon; Lieutenants Jones, Gordon, and Cooper; and Doctor Crooke, (Meſſ. Hay and Gulſton remaining with the Nabob as Hoſtages.) As the Boats were paſſing the City of Moorſhedabad, they were attacked the 3d of July by a Number of Troops, aſſembled for that Purpoſe, on both Sides the River, and ſome of the Gentlemen were killed in the Boats. Mr. Amyatt immediately landed with a few Seapoys, which he forbid to fire, and endeavouring to make the Enemy's Troops underſtand that he was furniſhed with the Nabob's Paſſports, and had no Deſign of committing any Hoſtilities; but the Enemy's Horſe advancing, ſome of the Seapoys fired, notwithſtanding Mr. Amyatt's Orders; and a great Confuſion enſuing, that Gentleman, and moſt of the ſmall Party who where with him, were cut to Pieces.

Advertiſements.

Newbern, June 13th, 1764.

NOTICE to the Freeholders of *Chriſt-Church* Pariſh, in *Craven* County, is hereby given, that on *Wedneſday*, the 1ſt Day of *Auguſt* next, at the Court-Houſe in *Newbern*, the Subſcriber, or his Deputy, will attend; open the Poll for electing a Veſtry for ſaid Pariſh, and take the Suffrages of the Voters, as the Law Directs.

Richard Cogdell, Sheriff.

N. B. There is a Fine of *Twenty Shillings* on every Freeholder in the Pariſh who fails to attend, and give his Vote. *R. C.*

AT which Time and Place, the ſeveral Subſcribers to the *School-Houſe*, in *Newbern*, are deſired to give their Attendance, and elect *Two Commiſſioners*, and *One Treaſurer*, to direct, and ſuperintend, the Building of the ſaid *School Houſe*.

Newbern, June 15th, 1764.

PROPOSALS

For PRINTING BY SUBSCRIPTION,

THE Office and Authority of a *Justice of Peace*, as well within their *County Courts*, as *without*. As also, the *Duty* of *Sheriffs*, *Conſtables*, *Coroners*, *Churchwardens*, *Overſeers of Roads*, and all other Judicial and Miniſterial *Officers* within this Province; wherein the Nature of their ſeveral Offices will be *deſcribed*, their *Duty* pointed out, and the Manner of their *Appointment* ſhewn. To which will be added, all Manner of *Precedents* in *Uſe* and *Practice* in this Province. The whole adapted to the *Laws*, *Cuſtoms*, and *Uſage* of the Country.

CONDITIONS.

I. THIS WORK will contain about *Thirty* Sheets in *Octavo*, and be printed on a good *Paper* and *Letter*.

II. THAT it will be delivered to the *Subſcribers*, well *bound* in Leather, at 13 *ſ.* 4 *d* each.

III. THAT it will be done on the ſame Plan with the *Office of a Juſtice* publiſhed in *Virginia* by Mr. *Webb*, ſome Years ago, and that *Book* followed, as far as 'tis agreeable to the *Practice* of this Province.

*** The *Utility* of this WORK ſpeaks for itſelf, eſpecially in a *young Country*, where it may be ſuppoſed many *Officers* are *ignorant* of their *Duty*, and many *Irregularities* and *Miſpriſions* likely to happen, in the *Diſcharge* of their ſeveral *Offices*.

SUBSCRIPTIONS are taken in at the *Printing Office* in *Newbern*, and Papers will be ſent to the ſeveral Counties.

FIVE POUNDS Reward,

RAN away from the Subſcriber, about the firſt of February, a Mulatto or Muſtee Slave, called Tony, about 24 Years of Age, with long ſtiff black Hair, and greatly the Looks and Colour of an Indian: He is about 5 Feet 9 Inches high, and ſtrong limbed, and is uſed to work at the Carpenters Trade: Had on when he went away, a homeſpun Jacket, and old Coat girt round him with a broad buff Belt, and a large Braſs Buckle. Whoever brings the ſaid Slave to the Subſcriber in Newbern, or procures him ſo as to be recovered, ſhall receive Five Pounds Reward, and all reaſonable charges. *William Powell.*

Newbern, June 11th, 1764.

To be SOLD, at Public Vendue, for ready Money, or Six Months Credit, the following Stocks of Cattle, ſome Work Horſes, and other Things, belonging to the Eſtate of the Hon. Richard Spaight, *Eſq; deceaſed.*

AT *Clearmont*, on the 11th Day of *July* next, in the Fore Noon, the Stock belonging to that Plantation: Conſiſting of a few Cows and Calves, and ſome Yearlings. In the Afternoon of the ſame Day, at the *Great Quarter*, all the Stock of Cattle, Work Horſes, and a Parcel of old Plantation Tools, &c. &c. at the ſame Place. On the 13th of *July*, All the Stock of Cattle, &c. at the Plantation commonly known by the Name of *Dutty's*, on *Batchellor's Creek*, where *William Barron* now lives. And on the 20th of *July*, All the Stock of Cattle, Horſes, &c. &c. at *Williams's*, in *Dobb's* County. The Purchaſers giving Bond in Judgment, with Security, (if required) before the Delivery of any Part of the Stock or Tools, aforeſaid, on which he or they ſhall become the higheſt Bidder.

Thomas Clifford Howe,
Elizabeth Howe, Adminrs.

Juſt PUBLISHED,

And to be SOLD at the *Printing Office* in NEWBERN;

A Collection of all the ACTS OF ASSEMBLY of the Province of *North-Carolina*, in Force and Uſe, ſince the Reviſal of the LAWS in the Year 1751: Together with an Exact Table. To which is prefixed, a Liſt of the Names of thoſe Gentlemen who ſubſcribed for the BOOK.

RAN away from my Saw Mill on Slocomb's Creek, a Negro Fellow named Joe, belonging to the Eſtate of James Wynn, deceaſed. He is a well ſett Fellow, aged about 45, and has a very ill Look. 'Tis ſuppoſed he is harboured at Core Sound, where he is well known. Any Perſon that ſhall be found to harbour or entertain him, will be proſecuted with Rigour.

James Davis.

NEWBERN: Printed by JAMES DAVIS, by whom all Perſons may be ſupplied with this MAGAZINE, at 4 *d.* a Number. ADVERTISEMENTS are inſerted, at *Three Shillings* the firſt Week, and *Two Shillings* for every Continuance. Any ſingle Number may be had to complete Setts, at 4 *d.*